

the
Instructor
CONVENTION 1952



CONVENTION THEME:

"Spiritual Rejuvenation Through Participation in Sunday School"

the Instructor

Volume 87

Deseret Sunday School Union Convention Program—1952

Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints.
Devoted to the Study of What to Teach and How to Teach According to the Restored Gospel.



OUR COVER

In harmony with the theme of the 1952 convention, we have selected a particularly imposing view of the Salt Lake Temple. To Latter-day Saints throughout the world, this building typifies all our temples, and is symbolic of all that is spiritual and sacred about the Church—its doctrines and its practices.

In the days of their poverty and privation, the Saints erected this magnificent structure and dedicated it to the purposes of the Lord. In our day, when evils of the world are striking close to all of us, it is well to contemplate anew our temples and the spirituality for which they stand.

(Photo by Hal Ruml)
(Art work by Abe H. Lewis)

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CAN SUNDAY SCHOOL ATTRACT, HOLD, AND INSPIRE CHURCH MEMBERSHIP?

WHEN we read the parable of the Lost Sheep, we realize that an average weekly Sunday School attendance of a third of the membership of the Church is not what the Master had in mind. Where are the other two-thirds? Where are the forty percent who never come? Were any of them once members, which the Sunday School somehow failed to hold?

In this money-mad age, when the question of belief throughout the world is not so much the kind of God as whether there is a God; when prestige is measured, not in neighborliness, culture, or service but in the size of the bankroll; when law is held in contempt by so many, and our prison walls are bursting from over-crowding with young men who ought to be contributing members of society, it behooves us to enquire concerning our institutions, built and destined to show men how to live. Are these institutions functioning? Are they meeting the challenge of a rapidly changing world—a world in which the true and the beautiful often are discarded with the outgrown and the useless? What about the Sunday School?

In an illuminating article entitled "A Supreme Court Justice Looks at the Sunday School," which appeared in "The Sunday School Times" for February 28, 1935, Judge Lewis L. Fawcett, of the Supreme Court of the State of New York, after an experience of more than twenty-eight years on the bench, during which time sentence was passed on over 8,000 persons convicted of crime, said:

"More than 4,000 of the 8,000 prisoners sentenced by me were under the age of 21 years, and only three were members of a Sunday School at the time of committing their crimes.

"Scores of young men convicted of crime have declared the first fatal step toward ruin was leaving Sunday School. No child can have a fair American chance without religion. Children cannot have too much education based on the plain teachings of Jesus." A great pronouncement this, by a great man who knows!

A study has shown that well over 90% of young children of our Church members are coming to Sunday School. If all of the children who enroll in Sunday School were to *continue* as members of Sunday School, we could wipe out this high percentage of non-attenders in a single generation. After "rally days" what can we do as Sunday School workers that none of this increase later shall slip away? Can Sunday Schools be made so joyous, so soul-satisfying that no one would think of dropping out? If so, how?

The answer is simple—by making better Sunday Schools—by lifting them out of the commonplace and making of them real and joyous occasions. To do this is the real challenge to all Sunday School officers and teachers.

If provision were made and successfully carried out for an adequate participation of all members in the activities of a reverential and richly spiritual Sunday School, would any member ever think of dropping out?

Briefly stated the objectives of the Sunday School are to teach:

First—The reality and nearness of God, The Father, and of His Son, Jesus Christ.

Second—The actuality of divine revelation, by means of which, through Joseph Smith, this wonderful gospel with its standards for daily living was restored.

Third—to implant in the hearts of the members the desire and will to live by gospel standards.

To the degree that its members adopt this way of living—to that degree is the Sunday School fulfilling its mission. Is the young man honest with his employer, or does he loaf when there is opportunity? Is he known for his integrity, for his dependability, for his friendliness, for his loyalty, for his helpfulness? Does he cherish chastity and cleanliness of mind and body? Does he have the courage to stand for what he believes to be right, even though it costs him something so to stand? Does he pray, and for what, and how? Does his soul hunger after the spiritual things of life? Does he have a burning desire to share them with others?

If these Sunday School objectives can be realized through adequate participation in a well-guided program, the desired results are bound to follow as the day the night.

Great as are the effects of a reverential prayer, of whole-hearted singing, of inspirational two-and-one-half-minute talks, of a lovely communion through the sacrament, greater still is the climax of religious experience that is reached when a well-prepared teacher meets his class, and inspires them to seek to know for themselves and to act accordingly.

Such exercises and such teaching will take the Sunday School out of the realm of the commonplace and set it as a light upon a hill.

"Spiritual rejuvenation through participation in Sunday School"—our 1952 Sunday School convention theme! Let us make that theme a reality.

—George R. Hill

1952 SUNDAY SCHOOL CONVENTION PROGRAM

Morning Session:

Invited to attend:—Stake Presidencies, Stake High Council Representatives, Bishoprics, Stake Sunday School Board Members, Ward Superintendencies, (arrangements should be made to have Sunday Schools for this day conducted by a former member of the ward bishopric or ward superintendency so that all members of the present superintendency may attend this convention), Junior Sunday School Coordinators. Session to be conducted by host stake Sunday School superintendent. Greeters to receive and welcome those who attend.

9:55 a.m.—Devotional Prelude. “Oh Rest in the Lord” (page 20 this issue).

10:00 a.m.—Greeting and introduction of General Board Members by the host stake superintendent.

Opening Song, Welcome, Welcome, Sabbath Morning.”—directed by General Board Representative.

Invocation: A high councilman.

Statement of the Theme: “Spiritual Rejuvenation Through Participation in Sunday School.”—by the chairman of the General Board delegation.

“Findings of a Study of Representative Wards.”—by a member of the General Board.

Song Service—Conducted by a representative of the General Board.

“A Revealing Record.”

How to Achieve Spiritual Rejuvenation Through the Worship Assembly: (Two-and-one-half-minute talks)

“Effective Presiding—by a stake president.

“As You Enter Church, What Then?”—by a member of the General Board.

“Two-and-one-half-minute Talks”—by a member of the General Board.

“Music”—by a member of the General Board.

“The Sacrament in the Sunday School”—by a bishop. Discussion led by member of The General Board.

“The Knot in The String”—by General Board representative.

Closing Song: “Sing We Now At Parting”—directed by General Board Representative.

11:55 a.m.—Benediction—A high councilman.

Noon Conference:

During the noon recess, at the option of stake superintendents, General Board representatives will be available to discuss local problems. Arrangements and agenda for this conference are to be drawn up by the stake superintendents.

1952 SUNDAY SCHOOL CONVENTION PROGRAM

Afternoon Session:

Invited to attend:—Stake Presidencies, High Council Representatives, Bishoprics, all Stake and Ward Sunday School Officers, Teachers and Advisors. Session to be conducted by host stake Sunday School superintendent.

Greeters to receive and welcome those who attend.

1:55 p.m.—Devotional Prelude. “Hymn of Faith” (page 21, this issue).

2:00 p.m.—Greeting and introduction of General Board members by host superintendent.

Song: “Thanks for the Sabbath School”—directed by General Board Representative.

Invocation: A stake superintendent.

The Challenge of the Morning Session as centered in the convention theme—by a member of the General Board.

Song Service—Conducted by a representative of the General Board. (see pages 18-19 this issue.)

2:40 p.m.—Separation for departmental work—
“How to Build Spirituality Into a Lesson”:

JUNIOR SCHOOL

For all Ward and Stake Sunday School Officers and Teachers concerned with Nursery, Kindergarten, Primary Classes, Officers and Teachers of Junior Sunday Schools; one representative of each Stake Presidency, Bishopric, Ward and Stake Superintendency, Librarians.

Subject: “How to Build Spirituality Into a Lesson”;
Demonstration and discussion

3:45 p.m.—Reassembly.

“A Clincher and a Lift”—by a member of the General Board.

Closing Song: “God Be With You Till We Meet Again”—directed by General Board Representative.

3:55 p.m.—Benediction—A stake president.

SENIOR SCHOOL

For all Ward and Stake Sunday School Officers and Teachers concerned with the Senior Sunday Schools, Enlistment Directors, Stake and Ward Officers not attending other departments. Other convention participants.

Subject: Same as Junior Sunday School.

MUSIC PERSONNEL

For all Sunday School Choristers, Organists; one representative of each Stake Presidency, Bishopric, Ward and Stake Superintendency.

Subject: “How Music May Contribute to Spirituality in the Sunday School.” (See pages 17-24, this issue.)

"SPIRITUAL REJUVENATION THROUGH PARTICIPATION IN SUNDAY SCHOOL"

Reinforcement Materials—For use in the Development of the Theme

Morning Session:

I. Statement of the Theme

"Create in me a clean heart, O God; and renew a right spirit within me."—*Psalms* 51:10.

Two thoughts promoted the choice of the theme for this year's convention:

"SPIRITUAL REJUVENATION THROUGH PARTICIPATION IN SUNDAY SCHOOL."

- A. The rich heritage which is ours under the restored gospel of Jesus Christ if we live up to its teachings;
- B. The great need throughout the Church and throughout the world, of a rededication to the spiritual verities which lie at the foundation of peace and happiness.

Three of the terms used in the theme call for definition, or brief explanation, so that we shall be able to think together throughout the Convention:

Spiritual—a term applied to sacred rather than to material, worldly or temporal things; it attaches to the divinity in each of us rather than to the merely physical attributes:

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—*Galatians* 6:8.

"For to be carnally minded is death; but to be spiritually minded is life and peace."—*Romans* 8:6

"The Spirit itself beareth witness with our spirit, that we are the children of God."
—*Romans* 8:16.

Rejuvenation is used in the sense of an awakening or the imparting of a new vitality.

Participation involves joining with others in activities more or less common to the group.

Here in "The Land of Promise"—a land given to us and our children for an inheritance—as we enter

upon the second half of the richest century in the history of civilization, it is fitting that we should rededicate ourselves to the spiritual truths which have made our people strong and our nation free.

The covenant that this should be a land of promise was predicated upon the declaration that we should live upon it in righteousness—that to possess it and enjoy it we should keep the commandments of the Lord.

The welfare of this nation rests upon a Spiritual Rejuvenation—upon a rededication to the ideals of Plymouth—upon a renewed vitality in the faith of individual men and women.

In these needs the Sunday Schools of the Church have provided wonderful opportunities.

There are, today, so many threats to our peace and prosperity:

World-wide confusion and enmity;

A tremendous national debt;

The menace of inflation;

The viciousness of gangsters and racketeers;

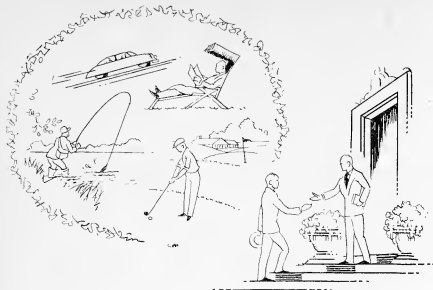
The evidence of immorality and corruption—even in high places;

The lack of integrity on the part of all too many men in responsible positions;

The unholy appeals of money-mad adventurers to the youth of the land.

There is food for thought in a recent speech "Live for Tomorrow," by Benjamin F. Fairless, President, United States Steel Corporation, and one of America's great industrial leaders:

"The most devastating commentary upon the stupidity of man perhaps is the fact that history does repeat itself. The great civilizations of the past have risen in nation after nation to a pinnacle of glory, and have crumbled away again into the dust. They were not destroyed from without by an atomic bomb. They were destroyed mostly from within, by decay and rot and greed and infamy."



REJUVENATION—IMPARTING NEW VITALITY

In the face of such ills, it is imperative that our Sunday Schools should exercise their strongest influence to safeguard the destinies of our own young people.

Of course, if we are to touch their lives, it is essential that they be with us in Sunday School. Facts will be presented to you this morning which will stir you to a new appreciation of our responsibility in this matter.

Under the theme,

"Spiritual Rejuvenation Through Participation in Sunday School,"

we shall enlist you—every one of you—in an effort to seek out those who are not enjoying regularly the blessed privileges of the Sunday School.

Who are they?

Where are they?

How may we best prevail upon them to join us?

Once we have sought them out we ask your help to stir them to a spiritual awakening through the worship assembly of the Sunday School and through such teaching as shall arouse them to a new appreciation of their spiritual potentialities.

Our efforts this day are dedicated to such a Spiritual Rejuvenation. In every ward and branch and mission in the Church some child needs the affection and inspiration which can come from such as you. In that thought lies a key to your great joy and to that child's benediction.

Will you turn the key?

"And now, verily, verily I say unto thee, put your trust in that spirit which leadeth to do good: yea, to do justly, to walk humbly, to judge righteously, and this is my spirit."

"Verily, verily, I say unto you, I will impart unto you of my spirit; which shall enlighten your mind, which shall fill your soul with joy."—Doctrine and Covenants 11:12-13.

II. Findings of a Study of Representative Wards

A. Purpose of the Study:

Basic to any consideration of the power and influence of the Sunday School on the lives of individuals is the pointed fact that the Sunday School has little or no effect on those whom it does not reach. As we consider the great truth that exaltation is an individual matter based on what each individual actually does, then we realize the importance of the influence of people and organizations on our lives. In the Church the Sunday School is one of the important agencies and it is of paramount importance that the influence of the Sunday School reaches each individual. "Spiritual Rejuvenation Through Participation in the Sunday School" is an empty phrase unless there is actual participation by the individual. The Sunday School enlistment program is based on this assumption.

The General Board committee who was given the assignment of preparing a suggested theme and program for the 1952 conventions considered the problem of attendance at Sunday School to be one of great importance. The committee felt that when only 56 per cent of the membership of the Church is enrolled in Sunday School and that the average attendance of those who are enrolled is only 58 per cent that the Sunday School is only partially meeting the purpose for which it is organized. For each 100 individuals actually attending Sunday School any Sunday morning there are 200 who are not present. (Average attendance compared with reported population 33 per cent.) These statistics immediately raise the question of why so many people do not attend. The convention committee felt that a partial answer to this question should be obtained.



PARTICIPATION INVOLVES JOINING WITH OTHERS IN ACTIVITIES COMMON TO THE GROUP

B. Procedure:

The Committee felt that a comprehensive survey would be impractical but that a spot check on a few wards would be very helpful. Accordingly, five wards were chosen for the study. Two were selected from Salt Lake City, two from rural areas in Utah, and one from Idaho. A member of the General Board met with the Sunday School superintendency and bishopric of these wards, explained the purpose of the survey, and requested cooperation from the ward. In each case this cooperation was given enthusiastically.

The ward superintendency and bishopric were requested to complete a separate questionnaire for each ward member who did not attend Sunday School. The questionnaire asked for personal data that could be obtained from the ward records. It also asked for the reason why the individual did not attend Sunday School. The superintendency and bishopric were requested to give the reason which, in their judgment, best described why the person did not attend. The questionnaires were delivered to the General Board committee for analysis. Individuals' names were not given by the wards. The questionnaires were completely anonymous to the General Board.

The members of the General Board realize that this study has limitations. Although the personal data are, or should be, quite accurate the reasons given for non-attendance may not be correct. It would be assuming altogether too much to expect members of bishoprics and ward Sunday School superintendencies to know all of the specific reasons why ward members do not attend Sunday School, however, it may be assumed that these ward officers would be about as well informed as any group in the ward to produce this information. Certainly their interpretation of this problem would be quite helpful in attempting a solution. It might be noted, here, that even a personal interview or personal questionnaire to each non-attender would provide data somewhat lacking in validity. It is not intended that this study represent a scientific sociological study, although such a scientific study is recommended where it is possible.

C. Findings of the Study:

Table I shows the total number of individuals reported for each of the five wards studied. The findings of this study are based on the information about these 1,133 individuals.

Ward	Male	Female	Total
A	97	64	161
B	136	126	262
C	88	48	136
D	104	109	213
E	160	201	361
Totals	585	548	1,133

TABLE I.
Number of Ward Members in Five Wards Who Do Not Attend Sunday School. 1951

Table I shows that the number of individuals in these five wards who do not attend Sunday School are almost equally divided between male and female.

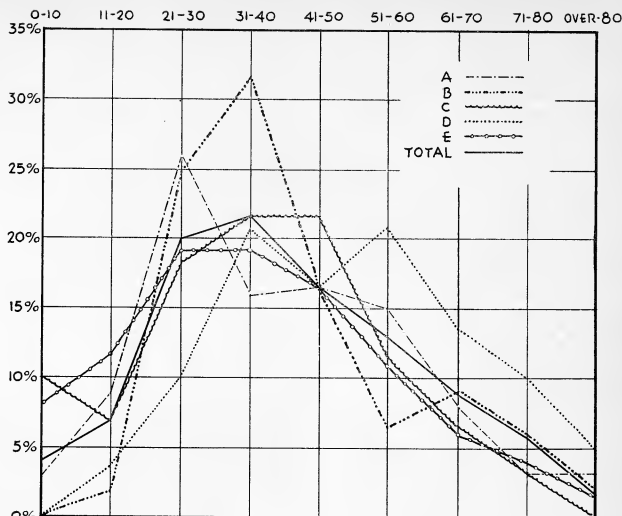


FIGURE 1.
Distribution by Ages of Members of Five Wards Who Do Not Attend Sunday School—1,133 Individuals. 1951

Figure 1 shows the age distribution for the total 1,133 individuals by wards. Further analysis of the data reveals that the age distribution is about the same for both sexes. This figure shows some variation in age spread in specific age groups but in general the wards all showed about the same pattern. Each ward showed that 12 per cent or fewer of those not attending Sunday School are less than 20 years of age. The largest proportion of those not attending are individuals in their thirties, followed rather closely by those in their twenties, and followed in turn by those in their forties. Following the high number of individuals in their thirties the proportion consistently decreases with increasing ages. It appears from these data that the younger people are attending Sunday School fairly well but that the parents, and particularly the younger parents, make up the largest group of non-attenders. These data show that after age forty these individuals tend to participate in Sunday School better as they become older.

A study of enrollment and attendance records of a given Sunday School will reveal the ages at which members first drop out of participation. Such a survey, covering the ages at which Latter-day Saints in a particular stake lose interest in Sunday School, revealed that attendance was high until the age fourteen was reached, with the heaviest losses at ages fourteen to seventeen. Thus we may conclude that the indifference of many adults, to Sunday School, begin during the teen ages, and the statistics reflect unfavorable factors at that level of our work. This indicates at least one focal point for our attack upon the attendance problem and may point to the need of superlative teachers and manuals at teen-age levels.

The data in Table 2 were obtained by multiplying the number of children in each size family by the num-

ber of parents of these children. Because the questionnaires were strictly anonymous it was impossible to prevent duplication in computing these data. It is as-

Ward	Children Affected
A	404
B	804
C	297
D	258
E	474
Total	2,237

TABLE 2.

Total Number of Children in Families Where Parents Do Not Attend Sunday School in Five Wards, 1951

sumed that in many cases children were counted twice when both father and mother were listed among those not attending Sunday School. However, for the purposes of this study the data have great significance. Even if the total of 2,237 children shown in Table 2 were reduced by half, the fact remains that a tremendous number of children are observing the example of indifference shown by their parents each Sunday. Since example is a major means of influencing behavior it is evident that ward Sunday School superintendencies and ward bishoprics should attack this problem realistically for the welfare of the parents and also their children.

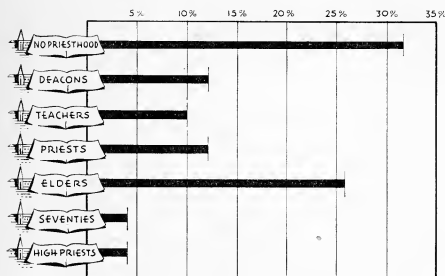


FIGURE 2.

Distribution by Priesthood Status of Male Members of Five Wards Who Do Not Attend Sunday School, 585 Individuals, 1951

Figure 2 shows an analysis of the priesthood status of the men and boys who do not attend Sunday School in the five wards studied. A fourth of the entire group hold the office of elder. Further analysis of data collected shows that of the 585 male members reported 185 or 32 per cent held no priesthood, 198 or 34 per cent held the Aaronic Priesthood, and 202 or 34 per cent held the Melchizedek Priesthood.

Figure 3 is a further analysis of the data shown in Figure 2. Figure 3 shows that only 28 per cent of the large number who do not hold any office in the priesthood are under twenty years of age. Seventy-two per

cent of this group are adults. Figure 3 also shows that 92 per cent of Aaronic Priesthood members who are inactive are also adults.

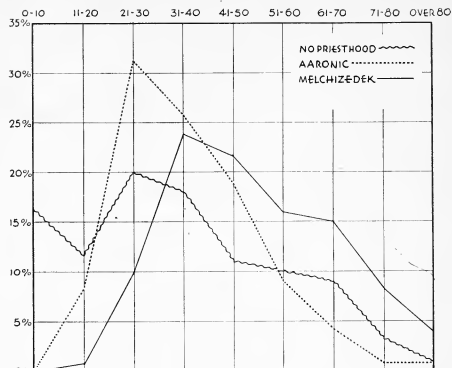


FIGURE 3.

Age Distribution by Priesthood Status of 585 Male Members of Five Wards Who Do Not Attend Sunday School, 1951

	Male	Female	Total
1. Other church activity requires all available time	7	8	15
2. Lack of transportation facilities	4	4	8
3. Work prevents attendance	39	17	56
4. Fear of being asked to participate	5	0	5
5. Has been personally offended	17	10	27
6. Indifference	412	291	703
7. Financial reasons	3	1	4
8. Health will not permit	39	69	108
9. Small children at home prevents attendance	4	47	51
10. Tired of doing church work	4	2	6
11. Resting from active church work	6	13	19
12. Husband or wife not a member of the church	9	51	60
13. Parent not a member of the church ..	4	6	10
14. Out of town	17	5	22
15. Miscellaneous	9	14	23
TOTALS	585	548	1,133

TABLE 3.

Reasons Why 1,133 Members of Five Wards Do Not Attend Sunday School, 1951

Table 3 shows a frequency distribution of the reasons why the 1,133 individuals in the five wards do not attend Sunday School. It should be kept in mind that these are the reasons given by the Sunday School superintendencies and bishoprics. They are accurate only to the extent that these ward leaders know the real reasons why their ward members do not attend.

Figure 4 is an attempt to group the reasons given in Table 3 and show these data graphically. Item numbers 4, 5, 6, 7, 10, 11, and 15 of Table 3 are assumed, for the purposes of Figure 3, to be indifference or very closely related to indifference on the part of the individual or his parents. This group represents 69 per

cent of the entire 1,133 individuals. If item number 12 were grouped with these, also, the total number would be 75 per cent.

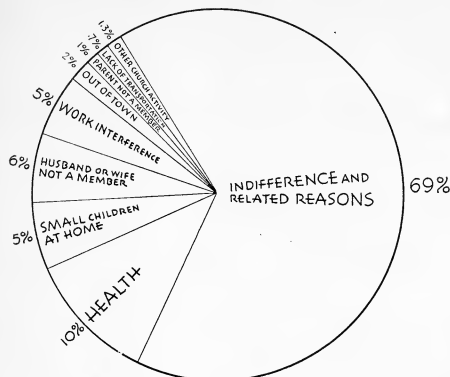


FIGURE 4.

Reasons Why 1,133 Members of Five Wards Do Not Attend Sunday School. (Grouped from Table 3.) 1951

This study of 1,133 individuals of five wards who do not attend Sunday School shows that the number is almost equally divided by sex; that the largest group of *non-attenders* are in their thirties by age; followed closely by those in their twenties, and in turn followed by those in their forties; that most of these individuals are parents whose children number 2,237; that the male members are almost equally divided among those who hold no priesthood, those who hold the Aaronic Priesthood, and those who hold the Melchizedek Priesthood; that practically all of these male non-attenders are adults; and that approximately three of each four of the total of 1,133 individuals do not attend because of indifference.

III. What We Can Do About These Findings

Do these, or similar conditions, exist in the wards of your stake?

Are you, as stake and ward leaders, in possession of the facts about those who do not attend Sunday School?

What are you doing to reach these people?

The General Board recommends that each ward study itself and accept the challenge of reaching these inactive members. There is no single solution to this problem. The Sunday School enlistment program, as outlined in *The Handbook*, suggests a procedure. As this report goes to press the Standards Committee of the General Board is making a special study of the problem. Undoubtedly further suggestions will be available for the conventions.

The important implication of this study is the disclosure that three-fourths of the inactive members are inactive because of attitude. Attitudes can be changed. The General Board urges each stake to accept the challenge of reaching each individual through the Sunday School that a spiritual rejuvenation may be realized.

IV. Song Service

ERE YOU LEFT YOUR ROOM THIS MORNING

Mrs. M. A. Kidder

W. O. Perkins

1. Ere you left your room this morning,
Did you think to pray?
In the name of Christ, our Savior,
Did you sue for loving favor
As a shield today?
O how praying rests the weary!
Prayer will change the night to day;
So when life gets dark and dreary,
Don't forget to pray.
2. When your heart was filled with anger,
Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
Who had crossed your way?
O how praying rests the weary!
Prayer will change the night to day;
So when life gets dark and dreary,
Don't forget to pray.
3. When sore trials came upon you,
Did you think to pray?
When your soul was full of sorrow,
Balm of Gilead did you borrow
At the gates of day?
O how praying rests the weary!
Prayer will change the night to day;
So when life gets dark and dreary,
Don't forget to pray.

I STAND ALL AMAZED

Charles H. Gabriel

Charles H. Gabriel

1. I stand all amazed at the love
Jesus offers me,
Confused at the grace that so
fully he proffers me;
I tremble to know that for me
he was crucified,
That for me a sinner, he
suffered, he bled and died.
O, it is wonderful that he should
care for me, Enough to die for me!
Oh, it is wonderful, wonderful to me!
2. I marvel that he would descend
from his throne divine
To rescue a soul so rebellious
and proud as mine;
That he should extend his great
love unto such as I,
Sufficient to own, to redeem,
and to justify.
Oh, it is wonderful that he should
care for me, Enough to die for me!
Oh, it is wonderful, wonderful to me!
3. I think of his hands pierced
and bleeding to pay the debt!
Such mercy, such love, and devotion
can I forget?
No, no, I will praise and adore
at the mercy seat,
Until at the glorified throne I kneel
at his feet.
Oh, it is wonderful that he should
care for me, Enough to die for me!
Oh, it is wonderful, wonderful to me!

V. A Revealing Record

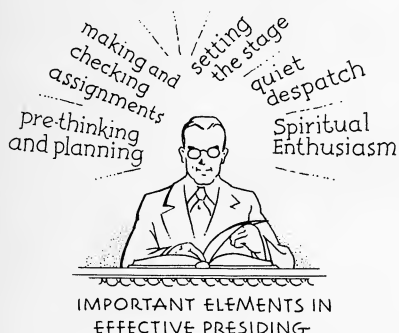
Several years ago, the General Board presented, as part of a convention program, a demonstration on "Static in the Sunday School." Those who recall seeing, or taking part in it, will remember how very effective it was.

This year we sought to find something that would have a similar effect—something that would shock us into a realization that our Sunday Schools are sorely in need of improving the spiritual environment and thus making them places for reverential worship.

The result was "A Revealing Record." This is a sound recording taken in a typical Sunday School on a typical Sunday morning. It could be your school or mine. The recording was taken entirely *unannounced* and *unrehearsed*. We feel the record speaks for itself.

Why not take a recording in your school and let it tell louder than words what you can do to get rid of the physical conditions that are robbing your people of their right to worship undisturbed?

VI. How to Achieve Spiritual Rejuvenation Through the Worship Assembly



A. Effective Presiding

To direct a group of several hundred people, ranging in age from four or five up through adolescent youth to mature men and women, is a major task. It calls for ingenuity, forethought, subtlety and patience.

To many people, presiding is a "front" job—a sort of Master of Ceremonies assignment. It is that, of course, but it is much more. It involves a great deal of "behind the scenes" preparation.

Specifically, it calls for:

1. *Pre-Thinking and Planning* (well in advance—weeks or months ahead)
Look ahead out across the year.
Plan for special days and the major problems attached to the seasons as they unfold.
Draw up a monthly program of activities.
Set down details of each weekly meeting.

2. Making Assignments

Keep a full corps of officers and teachers.
Appoint regular and special committees.

Make program assignments for each week.

Check on greeters and music leaders.

Check the assignment of those to take charge of the Sacramental Service.

3. Setting the Stage

See that the general assembly room and class rooms are in order.

Make arrangements for proper pupil reception.
Care for seating and other disciplinary arrangements.

Check on the passing out of song books.

Establish quiet and order for the devotional prelude.

4. Checking and Re-Checking

The making of assignments not enough.

Human nature requires stimulation and reminding.
Anticipate and make provision for possible disappointments.

Provide against misunderstandings.

Be prepared for emergencies.

Be sure that presiding officers are settled in their places.

5. The Vigor of Quiet Dispatch

Keep the program moving.

As a Leader, keep ahead of the routine.

6. The Warmth of Spiritual Enthusiasm

Reach out toward people in friendliness.

Spread a contagion of buoyancy.

Help to make of each meeting an occasion for spiritual renewal.

B. As You Enter the Church—What Then?

No one in the Twenty-First Ward, Emigration Stake, Salt Lake City, Utah, can ever truthfully say, "I went to Sunday School this morning and not a soul spoke to me." The superintendency of that ward has long since recognized the power of a warm and friendly greeting. Each Sunday morning finds "the pick of



Photo by Ray G. Jones.

VALARIE HANCOCK EXTENDS A FRIENDLY GREETING

the crop" at the door to greet those who attend. Personality plus attractiveness, friendliness and the talent to remember names and associate them with faces characterize these official greeters in the Ward. They possess those irresistible qualities that "bring them again." Their very manner says more impressively than words. "Welcome to our Sunday School. It is a joy to have you here."

In the accompanying picture Sister Valarie Hancock is shown in the capacity of a greeter, extending a gracious and friendly greeting to Brother and Sister G. Wallace Fox with daughter Anndria and son John Paul who are pleased with the warmth and manner with which they are received.

Sister Hancock hails from Durban, South Africa and serves with distinction as a Sunday School worker in the Twenty-First Ward. She knows what friendliness can mean to one who is a stranger and is determined that all who enter will feel fully the spirit of the gospel which is that of love and appreciation.

There is another factor, too, that makes a greeting impressive other than the manner in which it is accomplished. It is knowing and saying the name of the person one greets. The air lines make quite a point of this. Before one has traveled many miles, the stewardess knows the name of each passenger and calls them by it. Personalized attention is the result and the passengers like that very much.

Recently the *Deseret News* printed a picture of a soldier in Korea. He was sleeping on the fender of a Jeep. He was not identified personally. The only caption that the picture bore was "A Sleeping G. I. in Korea." The next night the *News* reported that they had received several hundred calls identifying the boy as being from Salt Lake and telling something about him.

That's what a name does. It identifies one. It is that by which we are known. It is ours and we like to feel that it is important enough for others to remember.

Name knowing can also open the door of friendships and can give to those you know by name a feeling of personalized importance. It can become the gateway for learning the talents and potentialities of others. It can lead to the enrichment of your life through interest in and participation with those whose names you know as opportunities permit. It can give to you the opportunity for personalized, gracious greeting whenever a meeting with such persons occurs.

Now what can this talent of name-knowing mean in our Sunday School contacts? First, it makes those who enter Sunday School feel that someone knows them, cares if they come and that they are welcome. Second, it encourages shy persons and strangers to come again. Third, it helps to create an interest, on their part, to participate in church activities.

In a spot survey made recently by the General Sunday School Board, in an effort to determine reasons why people were not coming to Sunday School, we found that the greatest reasons given were indifference and lack of interest. There is nothing better than friendliness and neighborly interest in others to overcome indifference. If we are successful in getting them to Sunday School, let us have someone at the door to give them a happy, friendly greeting; someone who is attractive, neat, gracious and genuinely interested in people, someone who will take the trouble to find out their names if they do not already know them.

The greeters at the door, of course, must stay at their

posts to welcome folks as they come in, but how about having an assistant near to whom the greeter may turn and say, "This is Martha Jones. She hasn't been here before. Would you like to show her to her class?"

Another attention that might prove helpful is to follow through with strangers or infrequent attenders to see that they do not lack at any time for knowledge of where to go, what to do and when to do it.

Equally important to the visitors as they come in, is a friendly expression of appreciation as they leave; appreciation for their attendance and an invitation for them to return.

Let's have our greeters at the door as the people leave as well as when they come. Friendly appreciation always pays dividends.

C. Two-and-One-Half-Minute Talks

"The two-and-one-half-minute talks prepare for more effective preaching of the gospel in the future, and give a present delight."

—*Deseret Sunday School Handbook*, p. 41

In the stakes and missions of the Church, approximately five thousand young members of our Sunday Schools give two-and-one-half-minute talks each Sunday morning. Surely such an army can spearhead a great drive against the forces of evil, and can be a major factor in the spiritual rejuvenation of our people.

There are three main values to be obtained from these assignments:

1. The spiritual development of the individual through his preparation for the talk.
2. The personal development that comes to him in speaking before the class or the Sunday School.
3. The spiritual benefits that come to those who listen.

In *Ecclesiastes*, 12:10, we read: "The preacher sought to find acceptable words; and that which was written was upright, even words of truth."

There is much value in thus reaching out earnestly after the word of God and attempting to express important thoughts in language that will be understood. There is eternal advantage in seeking after and contemplating the unchanging truths of the Almighty.

"The grass withereth, the flower fadeth: but the word of our God shall stand forever."—*Isaiah 40:8*

Preparation

This matter of preparing the talk brings up an important and much debated question: What help, if any, shall the prospective speaker be given? Some people think that every child should prepare his talk without help. On the other hand, most of us are agreed that it is wrong for an adult to prepare the talk and have the child memorize or read it.

Children have keen minds! With only a little guidance from parents or teachers, they can grasp amazingly difficult truths. Perhaps the best development comes when the child's attention is focused on some familiar truth or fundamental principle of the gospel. Then, stimulated by questions and comments of parent or teacher, the child begins to formulate in his own mind a clear idea of what he wants to say. Further help may be needed in the phrasing of the message. Perhaps an example of the preparation of a recent outstanding talk will help to clarify the point:

The talk quoted at the end of this article represents the combined efforts of thirteen-year-old Deloris White

and her mother, Sister H. Victor White, of West Ensign Ward, in Salt Lake City. When Deloris was asked to prepare a talk, she said, "I want to give something different—something really good."

Her mother began asking questions about lessons that had particularly appealed to the daughter. Presently this "mother-and-daughter team" decided upon a suitable topic. Then, together, they worked out the language and the illustrations to express the thought. Finally they went over the material word by word, smoothing and polishing until they were satisfied with the result. (See page 12 for this talk.)

Surely there can be nothing wrong in such collaboration. Even professional speakers talk over their ideas before presenting them to the public. They gather material from conversations, from reading, and from listening to the speeches of other people. From all these sources, they prepare their own talks. By all means, let's help—wisely and carefully—the young people who are to give the two-and-one-half-minute talks in our Sunday Schools.

Delivering the Talk

There is much opportunity for personal development in speaking before groups. It is preferred that talks be given first in the home, then in the classroom, and finally before the whole school. Most of us have had the experience of speaking before audiences and then wishing we could have one more chance; so we could do a much better job. If the student has an opportunity to deliver his talk before his family and his classmates, he can recognize and weed out the parts that do not "go over." He can strengthen and polish here and there, according to the reactions of his first audiences. Then he will be better prepared to talk to the entire school.

Besides, not all two-and-one-half-minute talks are successful. Many may not be worthy of a place on the Sunday School program. The classroom tryout provides opportunity for someone of good judgment and keen understanding to select the talks that are ready for presentation, and to give further help to students who need more preparation.

A parent or teacher may not feel competent to give help on the delivery of a speech; but he can offer many good suggestions. For instance, young people can be taught to speak at a suitable rate of speed. They can be taught not to "throw away their words," but to speak out so clearly and distinctly that the audience will hear and understand. This kind of guidance is of infinite value to every speaker in the Church.

Furthermore, the speaker can be coached to look at the audience, to pause a moment at the beginning until all are quiet, and then to speak out bravely and confidently. Someone has said that no word of truth ever uttered falls to the ground unheeded. Each child, then, who has "sought to find acceptable words . . . even words of truth," should speak out confidently, knowing that his efforts are not wasted; that in some heart there will be a bounteous harvest from the seed he has sown.

Each practice talk gives added confidence, increased skill, more effective delivery. When the finished product is presented before the entire group, the speaker will find satisfaction in his achievement. This activity provides the best kind of training for our leaders of tomorrow. They learn the value of preparation; they learn how to stand before the congregation to preside,

to teach, and to preach. Many a missionary, Sunday School superintendent, priesthood quorum leader, etc., received his "basic training" before the Sunday School as a two-and-one-half-minute speaker.

Gems for the Listeners

The third great value in the Sunday School talk is found in the spiritual development that comes to those who hear it. We sometimes feel that a talk that can be delivered in two-and-one-half-minutes is not long enough to be of real importance; that it is so short no theme of value can be developed. But let us consider what can be said in so short a time. A radio announcer will speak 250 to 300 words. This he will do without hurrying and with a maximum of expression.

What can be said with that many words? What gems of literature have we of comparable length? Here are a few examples: The whole story of creation is told in Genesis in about 600 words. The Twenty-third Psalm has 118 words; the Lord's Prayer, only 66. Lincoln's Gettysburg Address has 267 words; the Beatitudes, 143.

	50	100	150	200	250	300	350	400	450	500	550	600
STORY OF THE CREATION OF THE WORLD	600 WORDS											
23RD PSALM	118 WORDS											
BEATITUDES	143 WORDS											
LORD'S PRAYER	66 WORDS											
GOOD SAMARITAN	164 WORDS											
GETTYSBURG ADDRESS	267 WORDS											
AVERAGE 2½ MINUTE TALK	300 WORDS											

One of the greatest stories in all literature, the Parable of the Good Samaritan, is told in 164 words. Thus it is possible in two-and-one-half-minutes to deliver a priceless thought, an effective story, a "capsule sermon" that will long remain in the heart of every hearer, yielding a rich harvest now or on some future day.

Jesus said: "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God."
—Matthew 5:5.

From the lips of boys and girls we can hear the word of God; and this "bread of life" is frequently most effective when fed in small portions.

Five thousand choice talks each Sunday morning . . . five thousand opportunities to stimulate and inspire the membership of the Church! Here is a device of infinite value. If it is used wisely and with expert guidance, it can be a mighty weapon in the eternal battle against sin and darkness; an effective force in the spiritual development of God's children.

Remember:

THAT the General Authorities advise that neither the Sacrament Meeting nor the Fast Meeting be merged with the Sunday School. (See "Handbook of Instructions," 1949 Edition, page 40.)

THAT gracious, friendly, dignified people serving as ushers and greeters, can create an atmosphere of good will, welcome and reverence.

"A Light to Follow"

A Representative 2½-Minute Talk
By Deloris White
West Ensign Ward Sunday School

SINCE I have been asked to give this talk, I have been thinking of subjects that are about things in my world. Sometimes we young teenagers get pretty mixed up—and our world seems beset with problems. So, it is up to you adults to help us out.

I think that one of the biggest things that you adults could do for us would be to set examples for us to follow. We look to you to be the kind of people we want to be, and it confuses us greatly when you let us down. When you say one thing, and do another, our world begins to shake a little, and I think that's the reason so many young people develop an "oh-what's-the-use" attitude, and go off the track a little—or maybe a lot. We must have adults to look to, to give us that feeling of solidarity that we need.

I have always loved the beautiful story of the Great Stone Face, and I think perhaps that will illustrate my point. I know that you are all familiar with it—the story about the boy that saw in the image of the beautiful face on the mountainside, all the goodness and strength of character that he wanted to possess. One evening, after many years, as the setting sun lighted up the Great Stone Face, and also the face of the man, one of the villagers cried out, "Look! He is the likeness of the Great Stone Face!"

So long had he wanted to be like the noble face—so long had he had this wonderful ideal before him, that he, himself, had taken on its noble beauty.

We young people, too, must have ideals to follow. We, too, must have something to look up to. Not long ago, I read a delightful little fantasy about a small boy whose mother dusted off the stars for him every night so that even in the darkness there would be brightness for him to follow. Please, you older people, please keep the stars dusted off for us so that we too may look up and see the light.

D. Music

1. By Thorough Preparation of Chorister and Organist

- a. This involves thorough knowledge of message of the text and complete mastery of the musical setting.
- b. Joint preparation of chorister and organist.
 - i. A few moments spent together can quickly solve problems of tempo, dynamics, phrasing, and organ registration. Music personnel

should always present a *united front*—otherwise, congregational confusion results and spirituality flees.

2. By Whole-hearted Cooperation of Presiding Officers in Setting Example for Congregation

- a. There should be no business transacted by those seated in the stand after the beginning of the *Devotional Prelude*—this is the *call to worship*. It is recommended:
 - i. That the prayer meeting be promptly dismissed ten minutes before the beginning of Sunday School so that officers may have five minutes in which to make final preparations and give special greetings to individuals;
 - ii. That before the *Devotional Prelude* begins, officers proceed toward their places near the pulpit, to sit there, exemplarily, with no more than a minimum of whispered talk. Example is better than preachment. Experience shows that good pulpit decodum inspires a spirit of worship on the part of the congregation.

3. By Appropriate Selection of Music to be Played and Sung.

- a. A well-chosen, well-played *Devotional Prelude* can effectively set the stage for the worship service to follow.
- b. Great care should be exercised in selection of hymns. Generally speaking, our church hymns can be classified in two categories:
 - i. Devotional.
 - ii. Spiritual.

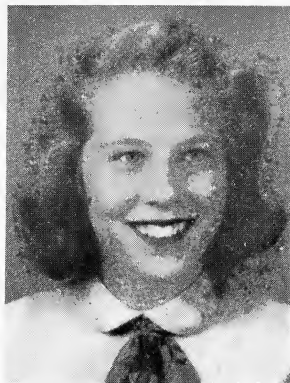
(Each type has its particular function, and each can be the means of achieving a rich spiritual experience within the congregation.)
- c. There should be a judicious mixture of *familiar* and *new* hymns used.
- d. Wise hymn selection can point up special events in Church history, seasonal events, etc.

4. By Active Participation of the Entire Congregation.

- a. Congregational singing is one of the few opportunities in the Sunday School for *active* participation by *everyone*.
- b. Participation must be *active*, not passive, if it is to be *effective*. This entails effort and energy.
- c. Congregational singing is a *mode of worship*, rather than a musical performance or presentation. Writing on this subject, Dr. Hamilton MacDougall of Wellesley College ventures: "It is not uncommon for an organist or chorister to nag and drive the congregation. Is not that a most mischievous notion, destructive of good hymn singing? For this reason I find myself often unable to sing the hymn-tunes in Church. When I was young, I had the idea that singing the hymns was a *musical performance*. But now when I believe I have more sense, I am strongly of the opinion that hymn singing is primarily a *mode and part of worship*."

5. By Thoughtful Memorization of Hymn Texts.

- a. The Lord has said, "For my soul delighteth in the song of the *heart*; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (Doctrine and Covenants 25:12.)



- i. If we are to sing with the *heart*, we must know what we are singing about—only in this way does our singing become a “prayer unto him.”
- ii. Parrot-like memorization is meaningless.
- iii. Weekly song-practices should be used to memorize the hymns of Zion, old and new.

E. The Sacrament in the Sunday School

*While of these emblems we partake
In Jesus name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.*

Beautiful strains from the organ and such lines as these above introduce into the Sunday School each Sunday morning what should and can be the most sublime and spiritual experience of the worship service.

The Sacrament was placed in the Sunday School in 1877 as a special privilege to its membership, and even though the responsibility for the administration of this ordinance rests with the ward bishop, every member of the Sunday School is obligated to do his part to make it a most sacred ordinance.

When we analyze the Sacramental Service as practiced in the Sunday School it involves many of the most beautiful things in life.

Music—The proper selection played on the organ lifts us immediately into a realm of peace.

Poetry—Only four beautiful lines well interpreted and repeated in unison express clearly the purpose of this ordinance.

Prayer—Heads of young and old alike bow in reverence and tiny arms are folded while we listen to two of the most meaningful prayers ever written.

Meditation—This service affords us a period when we dismiss all ill will and disturbing thoughts. During a period of perfect silence we are brought a step nearer the divine.

But perhaps greater than all these is the participation of hundreds of youth acting in His name.

Now this service can be a beautiful spiritual experience or it can be a mere succession of various parts of an outlined program. The success of it is dependent upon two main factors:

1. The ability of those in charge to create and control the desired setting.
2. The attitude of the pupils toward the setting created.

On page 40 of the *Sunday School Handbook* it is clearly stated how the priesthood under the bishopric creates the situation for us. Our great responsibility lies in our behavior and attitude toward the situation created.

There are many factors that will contribute to the success and completion of this spiritual experience. Let us consider first the position of our presiding officers. They will see that the organist and chorister are prepared with the proper selections of music to set the stage for what is to follow.

They will choose in advance and rehearse with the person to lead the sacrament gem so that it will not be as one of many embarrassing examples that could be cited where children have been unable to pronounce the words of the gem. One word or note of discord can be a serious distraction from the spirit of the period.

Above all, presiding officers will always be in the exemplary position worthy to be watched and imitated by the group who sits before them.

Next in importance contributing to the success of this period is the teaching force. Teachers should grasp every opportunity to teach the meaning and sacredness of the sacrament. They will teach the meaning of the blessings on the bread and water. For this we give you the words of President David O. McKay published in 1923, but as applicable as if they were written today:

“The address, ‘O God, the Eternal Father,’ is an acknowledgment on the part of the congregation that the Lord is present; at least that His spirit is in possible communication with the spirit of each one who sincerely seeks Him.

“All who partake of the sacrament, witness, that is, give evidence of, or attest before ‘God, the Eternal Father,’ that they are willing to do certain things. A promise made in the presence of that which is holy would be more sacredly kept than a promise or oath not so made. However, a promise given man to man is sufficiently binding. Then surely that which is witnessed before God is of such a nature that it never should be broken. In this solemn presence, therefore, every partaker of the sacrament gives evidence of his willingness to assume three very great obligations, the first of which, and to which he becomes bound in sacred honor, is:

“*To take upon himself the name of the Son.*

“To be called worthy by His name is to become a son of God, to be numbered one in the Brotherhood of Christ. ‘Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him; for we shall see Him as He is.

“And every man that hath this hope in him, purifieth himself as he is pure.”

“The second is:

“*That he will always remember Him.*

“Remembrance is having what is known sciously before the mind.

“Everybody present should think of the virtues of the Christ, for the promise, then, is that at all times he will bear in mind with gratitude and reverence Him whose life was the epitome of purity, kindness, love. Under all conditions, he is to eschew evil, and to cherish virtue, and to supplant hatred with compassion and benevolence. The third obligation is:

“*To keep His commandments.*

“Were we to particularize, the commandments of God might be designated as many. Indeed, they touch every phase of man’s being. But Jesus, Himself, summed them all up as follows: ‘Love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength, and thy neighbor as thyself.’

“This is what every man who partakes of the sacrament expresses a willingness to do!

“Who can measure the responsibility of such a covenant? How far reaching! How comprehensive! It excludes from man’s life, profanity, vulgarity, idleness, enmity, jealousy, drunkenness, dishonesty, hatred, selfishness, and every form of vice. It obligates him to sobriety, to industry, kindness, to the performance of every duty in church and

state. He binds himself to respect his fellowmen, to honor the priesthood, to pay his tithes and offerings and to consecrate his life to the service of humanity."

Teachers must also guide their students in self-control and respect for the rights of others. Brother Karl G. Maeser once, sitting upon the stand, was annoyed several times during the passing of the sacrament by the presiding officer whispering to him. At the close of the session the man said, "Brother Maeser, I guess you couldn't hear the question I asked you." "Oh, yes, I heard you, but if you had been the president of the Church I could not have answered you at that time."

One Sunday morning two teachers were helping preside at the sacrament table. The song chosen was very high and one boy with his changing voice was much amused. He giggled and nudged and whispered until not only he, but the many people who watched were robbed of their opportunity to worship.

Then comes the membership of the school. Charles Lamb once said, "If Shakespeare were to come into this room, we should all rise to meet him; if Christ were to come into it, we should all fall upon our knees." This reverent attitude should be maintained during the administration of the sacrament, and, though we do not kneel, we should maintain perfect order.

The all-comprehending result of living to the full this divine ordinance is to have "His spirit be with us." This was exemplified in the life of a young man, who, in a moment of confidence with his mother, on telling her how he resisted the temptation to try a smoke, said, "Well you see, Mom, I remembered that that morning my hands had prepared the sacrament." And of the little child telling of the part she liked best in the Sunday School said, "The Jesus part."

"Help us, O God! to realize
The great atoning sacrifice,
The gift of Thy Beloved Son,
The Prince of Life, the Holy One."

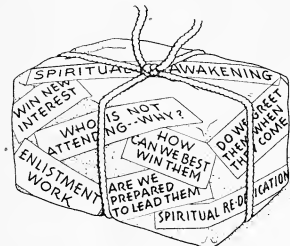
VII. The Knot in the String

Quite a package has been presented to you. To make sure that you will take it back to your ward—

TO GO WORK ON IT

—let's tie a knot in the string to hold it.

The hope of this convention is a *Spiritual Awakening*.



To achieve it, we should reach out toward our people to win them to a renewed interest in Sunday School work.

Who is not attending in your ward?

Why?

How can we best win them?

Do we greet them when they come?

Do they join in learning and enjoying our songs?

Are we thoroughly prepared to lead them?

Are two-and-one-half-minute talks inspirational?

Does the Sacramental Service prompt a spiritual re-dedication?

When newcomers leave the Sunday School do we encourage them to return?

Out of that kind of service on our part can come a *Spiritual Rejuvenation*.

Pictures Encourage Spirituality

THE colored pictures selected for this issue of THE INSTRUCTOR are favorites among all Bible illustrations. The incidents they portray support well the convention theme.

The Good Samaritan:

The two great laws quoted by the lawyer, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself," (Luke 10:27) are essentially spiritual laws. Our love for God will be manifest chiefly in our attitude toward our fellow men. From the days of Moses it was the duty of the priest to bless the people. He, above all others, should have gone to the assistance of the robbed and wounded man. But he "passed by on the other side." ➡

It was the work of the Levite, who next approached, to help the priest in his duties; hence he, too, should have gone to the assistance of the injured man. But he "looked on him, and passed by."

Finally there came a despised, hated Samaritan. No duty was required of him in this case. He would lose time and money by ministering to the needs of the unfortunate man. But he freely gave all the aid in his power. This was performance beyond the call of duty—the very essence of spirituality.

The Last Supper:

No part of Jesus' life concerns the spirit more than the Last Supper. It was here that Jesus poured out His heart to His beloved apostles. Here he instituted the ordinance of the Sacrament, washed His disciples' feet, and told them that whoever would be their master must be their servant. Finally He gave His great commandment, that they love one another, as He had loved them.

In these two pictures, the artists have focused our attention on spiritual matters that concern us in our relations with all of God's children.

Remember:

THAT the Sunday School officers and teachers Handbook and The Instructor offer many helpful suggestions about conducting and teaching in the Sunday School.

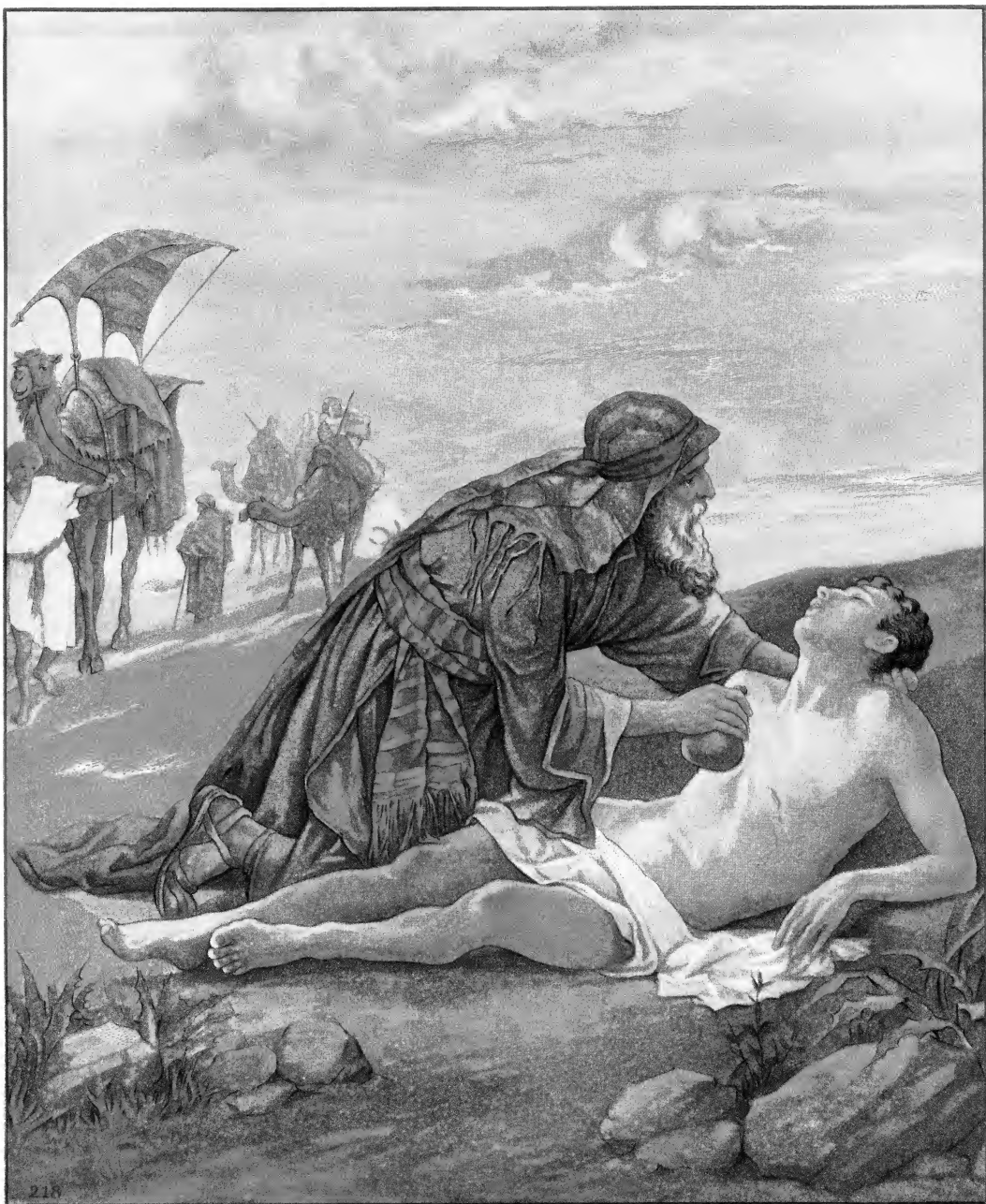
THAT the measure of a Sunday School's service to the community is the proportion of the population who think enough of it to attend regularly.



537

No. 537. THE LAST SUPPER

Printed in S. A.



"SPIRITUAL REJUVENATION THROUGH PARTICIPATION IN SUNDAY SCHOOL"

Reinforcement Materials—For use in the Development of the Theme

Afternoon Session

I. The Challenge of the Morning Session:

This discussion is based upon a digest of suggestions I to VII prepared for the morning session.

II. Song Service

"Oh How Lovely Was the Morning"
"I Know That My Redeemer Lives"
"There Is An Hour of Peace and Rest"
"The Glorious Gospel Light"
"God of Power, God of Right"
(see pages 18 and 19)

III. Departmental Work

A. Teaching Departments

It has been thought advisable to devote the "teaching" session of this convention to a demonstration, "Building Spirituality Into A Lesson," together with a discussion of the essential considerations involved in such a demonstration. Each teacher, of course, in the final analysis must decide his own procedure. He decides what material he can best use. He decides on the best method of approaching the problems at hand:

- how best to appeal to the interest of his pupils;
- how best to lead them into a discussion of the lesson for the day;
- how best to develop the theme he may have chosen.

He knows that there is no one best method of procedure for all occasions. He will grow in his artistry in the use of a variety of appeals to accomplish his objective.

For illustrative purposes, and to have a common lesson for all of us to consider, we have chosen for today's discussion:

"And whosoever shall compel thee to go a mile, go with him twain."—Matthew 5:41.

Group leaders are free, of course, to substitute other lessons which they consider better adapted to serve their plans for the convention.

Spirituality inheres in a lesson. It attaches to the personality of the teacher and to his preparation. It is more a *contagion* than a *preachment*. It comes out of no mere technique. Neither can it be achieved in a vacuum. It attends the inspirational exchange of ideas made more meaningful through effective presentation.

Let's turn, now, to our text and explore its possibilities as a starting point in a lesson rich in spiritual potentialities.

"And whosoever shall compel thee to go a mile, go with him twain."

Teaching is a fine art. It cannot be reduced to a rigid pattern or to stereotyped steps in a process.

But every teacher can build upon four procedures which through the years have proved genuinely helpful:

1. *Gathering a Wealth of Ideas*
2. *Setting Up a Compelling Organization*
3. *Choosing Enriching Illustrations*
4. *Encouraging Dynamic Participation*



1. *Gathering a Wealth of Ideas*

Available Sources:

- Reading
- Conversation
- Listening
- Observation
- Thinking

In the interest of saving time, let's put down a few of the quotations bearing upon our text:

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness."

—*Doctrine and Covenants* 58:26-27.

"And now, verily, verily I say unto thee, put your trust in that spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my spirit.

"Verily, verily, I say unto you, I will impart unto you of my spirit; which shall enlighten your mind, which shall fill your soul with joy."

—*Doctrine and Covenants* 11:12-13.

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

"And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

—*Luke* 10:30-37.

"But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?"

"And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?"

"Doth he thank that servant because he did the things that were commanded him? I trow not.

"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

—*Luke* 17:7-10.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

"Meekness, temperance; against such there is no law."

—*Galatians* 5:22-23.

"The Spirit itself beareth witness with our spirit, that we are the children of God:

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

—*Romans* 8:16, 17.

Paul to Philemon:

"But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly."

—*Philemon* 1:14.

In Shakespeare's "Othello", Iago characterizes Desdemona by saying: "She holds it a vice in her goodness not to do more than is requested."

—*Harry Emerson Fosdick*
"The Second Mile."

2. Setting Up a Compelling Organization

The Central Thought or Objective of this lesson might well be:

"To teach that the spirit of the Second Mile is the spirit of the Christian message."

We are indebted to Harry Emerson Fosdick in his "Second Mile" for the major subdivisions of our consideration. As he points out, all of us may live on one of three levels:

- a. The level of *I must*; the level of the law—the level of external control—the level of compulsion—the level of police control. On this level we do things which we *have* to do.
- b. The level of *I ought*; still the level of obligation—but this time it's an inner compulsion—the force of conscience—the urge of duty.
- c. The level of *I want to*—to level of free choice—the level on which we do things because we enjoy doing them—the level of wholehearted, eager, voluntary performance.

Of course, life is made up of our responses on all three levels. At times we find ourselves in the spirit of each level. There is much to be said for performing on levels a and b, but when we are at our best we rise to the spirit of level c.

Such an organization helps us review our daily actions in terms of their ultimate significance. There is a tremendous a, b, c challenge.

3. Choosing Enriching Illustrations

Every day, each one of us faces a choice of level—a choice of attitude in the commonplace decisions we have to make. You will think of many experiences which offer you concrete evidence on each of the three levels.

Let's name a few possibilities:

- a. Our attitude on the question of right-of-way as we drive our cars. *To take or to give*. Notice the difference in your attitude as you do one or the other.
- b. Washing the family car. Consider the attitude in washing it for Dad and washing it for a date.
- c. Doing the work of the kitchen.
- d. Responding to assignments—church or otherwise.
- e. Participation in athletic games as compared with routine labor calling for the same expenditure of energy.
- f. The sharing with others of candy, toys, etc.

g. The response to parental calls to come in off the playground.

List other responses which you regularly make each day as they label your attitude in level a, b, or c.

The use of pictures (such as the center spread of the *Convention Instructor*) of films, of blackboard illustrations, of magazine clippings, of songs such as illustrated on pages 23 and 24 of this issue. The use of these and many other illustrative materials should regularly enrich our class room procedures.

4. Encouraging Dynamic Participation

Already these illustrations have drawn group members into active participation.

Teaching, at its best, leads into such participation.

Participation may involve the asking and answering of questions;

It may involve reporting experiences and observations;

It may go no further than invigorated thinking;

It may culminate in testimony-bearing. Here expression will be given to innermost thoughts and feelings; here spirituality may become a real contagion; here pupils may be born anew. The *Saul* in all of us may become the *Paul* of new vision.

B. Music Department

How Music May Contribute to Spirituality in the Sunday School

1. By selection of appropriate hymns and organ music.

- Use faith-promoting hymns in Sunday School.
- Use happy, sociable songs at sociable occasions.
- Study contents, and especially the topical index of our hymn book.
- Make a year's outline of appropriate hymns for appropriate dates.
- Organists should use organ music rather than hymns for preludes, postludes, and for going to and from classes. Our hymns are made to be sung, and it is disrespectful to their high calling to play them while people are walking around.

2. By expressive conducting of hymns.

- Use energetic, marked, beats for energetic and spirited music, and use gentle, mild beats for quiet hymns.
- When desirable as a rest exercise give a clear, but discreet signal to the audience to rise. Avoid a clumsy, overlarge signal, or brusqueness.
- It will be best to beat the time-pattern of our hymns (meter), rather than the minor details of occasional fast or dotted notes (rhythm). Most congregational directing may be stately in character.
- Always give a "preparatory" beat before singers are expected to begin singing. Practice doing this until it becomes a habit. At the time of song practice, point out the spiritual content and spiritual highlights of the hymn. Keep the attention on these items.
- Strive to conduct ideas, rather than merely people, or notes, or measures. We want to sing

about the gospel and its blessings rather than about eighth notes and rests.

- Encourage everyone to maintain a respectful, reverent attitude as he sings "unto the Lord." In Sunday worship we do not sing merely for our personal amusement. Rather, we sing to the Lord, for the enlargement and purification of our souls.

3. By expressive playing of the organ.

- Ideally, a prelude begins half-loud, then may rise gradually in crescendo, and proceed to a rather long calming-down toward its conclusion. A prelude may well end pianissimo.
- "Announce" the hymn on the organ by playing it in its own proper style, in which the congregation is thus invited to sing it.
 - Some hymns are to be sung energetically, some gently, according to the direction given in the hymn book. Learn to discriminate and to demonstrate these various styles.
 - Spirited hymns should be played marcato, or non-legato.
 - Quiet hymns are most expressive when played legato.
 - Avoid playing all hymns in one meaningless style.

4. By securing the active participation of the congregation.

- Through clear beats and leadership.
- Through focussing attention of all to the message of the hymn, excluding everything extraneous or in competition with it.

5. By encouraging thoughtful memorization of our most important hymns.

- So they may be ready in mind at all times and places.
- So we may sing them from the heart, rather than from a book.

6. By facing one's local problems and seeking their solution.

- Consider what the local problems are, then consider ways and means of solving and correcting them.
- Never be satisfied with the ordinary.
- Our Heavenly Father is worthy of our noblest efforts.
- Give due attention to music matters published regularly in *The Instructor*. Subscribe to it.
- Study the *Sunday School Handbook* for proper procedures. The *Handbook* is the "How-book" for Sunday School workers.
- Attend yearly conventions for new ideas and latest information.
- Remember, the work of the Lord never stands still, it moves ever forward.

7. By joint planning conferences of chorister and organist to consider all the foregoing details.

Such conferences may well be undertaken at the close of a Sunday School in preparation for the following Sunday.

(*Music Department continued on page 22*)

OH, HOW LOVELY WAS THE MORNING

George Manwaring

A. C. Smyth

1. Oh, how lovely was the morning!
Radiant beamed the sun above,
Bees were humming, sweet birds singing,
Music ringing through the grove,
When within the shady woodland
Joseph sought the God of love;
When within the shady woodland,
Joseph sought the God of love.
2. Humbly kneeling, sweet appealing—
'Twas the boy's first uttered prayer—
When the powers of sin assailing
Filled his soul with deep despair;
But undaunted still, he trusted
In his heavenly Father's care;
But undaunted, still he trusted
In his heavenly Father's care.
3. Suddenly a light descended,
Brighter far than noon-day sun,
And a shining glorious pillar
O'er him fell, around him shone,
While appeared two heavenly beings,
God the Father and the Son;
While appeared two heavenly beings,
God the Father and the Son.
4. "Joseph, this is my beloved;
Hear him!" Oh, how sweet the word!
Joseph's humble prayer was answered,
And he listened to the Lord.
Oh, what rapture filled his bosom,
For he saw the living God;
Oh, what rapture filled his bosom,
For he saw the living God.

I KNOW THAT MY REDEEMER LIVES

Samuel Medley

Lewis D. Edwards

1. I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, he lives, who once was dead.
He lives, my ever living head.
He lives to bless me with his love.
He lives to plead for me above.
He lives my hungry soul to feed.
He lives to bless in time of need.
2. He lives to grant me rich supply,
He lives to guide me with his eye.
He lives to comfort me when faint.
He lives to hear my soul's complaint.
He lives to silence all my fears.
He lives to wipe away my tears.
He lives to calm my troubled heart.
He lives, all blessings to impart.
4. He lives, all glory to his name!
He lives, my Savior, still the same;
O sweet the joy this sentence gives:
"I know that my Redeemer lives!"
He lives, all glory to his name!
He lives, my Savior, still the same;
O sweet the joy this sentence gives:
"I know that my Redeemer lives!"

THERE IS AN HOUR OF PEACE AND REST

H. H. Petersen

1. There is an hour of peace and rest,
Unmarred by earthly care;
'Tis when before the Lord I go,
And kneel in secret prayer.
May my heart be turned to pray,
Pray in secret day by day,
That this boon to mortals given,
May unite my soul with heaven.
2. The straight and narrow way to heaven,
Where angels bright and fair
Are singing to God's praise, is found
Through constant secret prayer.
May my heart be turned to pray,
Pray in secret day by day,
That this boon to mortals given,
May unite my soul with heaven.
3. When sailing on life's stormy sea,
'Mid billows of despair,
'Tis solace to my soul to know
God hears my secret prayer.
May my heart be turned to pray,
Pray in secret day by day,
That this boon to mortals given,
May unite my soul with heaven.

45 The Glorious Gospel Light Has Shone

LeRoy J. Robertson

Joel H. Johnson

With dignity ♩ = 52

1. The glo - rious gos - pel light has shone In
 2. The pre - cious things which had been sealed And
 3. And through the priest - hood now re - stored A -
 4. As Christ to spir - its went to preach Who

this the lat - ter day With such in - tel - li -
 from the world kept hid, The Lord has to his
 gain pre - pared the way Through which the dead may
 were to pris - on led, So man - y Saints have

gence that none From truth need turn a - way.
 Saints re - vealed As an - cient - ly he did.
 bear his word And all his laws o - bey,
 gone to teach The gos - pel to the dead

7. Now, O ye Saints, rejoice today
 That you can saviors be
 Of all your dead who will obey
 The gospel and be free.
8. Then let us rise without restraint
 And act for those we love,
 For they are giving their consent
 And wait for us to move.

36 God of Power, God of Right

Wallace F. Bennett

Tracy Y. Cannon

Majestically ♩ = 72

1. God of pow - er, God of right, Guide us with thy priest-hood's might;
 2. God of wis - dom, God of truth, Take us in our ea - ger youth;
 3. God of mer - cy, God of love, Let thy spir - it, like the dove,

Forge our souls in liv - ing fire; Shape them to thy great de - sire.
 Lift us step by step to thee Through an end - less min - is try.
 Touch and hum - ble, teach and bless As we serve in kind - li ness.

5. And we for them can be baptized,
 • Yes, for our friends most dear,
 That they can with the just be raised
 When Gabriel's trumpet they bear;
6. That they may come with Christ again
 When he to earth descends,
 A thousand years with him to reign.
 And with their earthly friends

Devotional Prelude—Morning Session

Oh, Rest In the Lord

MENDELSSOHN

Andantino

J. R. & B. 7224 - 106

From Organ Voluntaries—reprinted by permission of J. Fischer & Brother.

J. R. & B. 7225 - 105

Devotional Prelude—Afternoon Session

58

Hymn of Faith

C. W. GLUCK

Andante

J. F. & B. 72254-125

From Organ Voluntaries—reprinted by permission of J. Fischer & Brother.

59

J. F. & B. 72254-125

(Music Department continued from page 17)
How Music May Contribute to Spirituality in the Junior Sunday School:

Are you using the new song book for the children of the Church entitled *The Children Sing*?

It has been prepared for use by the Junior Sunday School and Primary organizations. It contains both sacred and secular songs arranged under seven different headings:

The Children Sing

1. Of the Lord
2. Of the Gospel of Jesus Christ
3. Of Strength of Character
4. Of Home and Family
5. Of Special Days and Holidays
6. Of Nature and the Seasons
7. For Special Occasions

In selecting songs for this book, the committee felt that there were important standards to be met:

1. The songs must be suitable for children from the Nursery to, and including, eleven-year-olds.
2. They must help teach correct gospel concepts.
3. They must fill the expression needs of varying age groups.
4. They must be of appropriate length for children.
5. Each song must have a melodic range within the treble clef.
6. The songs had to be those which were intended to be sung in unison.

One item which is extremely important to the Junior Sunday School concerns songs which teach correct gospel concepts. Much has been said about the opportunities of teaching the gospel through song. This is true, particularly, of small children. They grasp the song's message easily, because they are participating in the singing. Children learn by doing.

In the older song books there were not many songs dealing with the doctrine of the Church, so at least two dozen songs were prepared, especially for the book, dealing with the following subjects: *the Book of Mormon, the Golden Plates, Baptism, Tithing, Blessing of Children, Temples, and Reverence in Church*. These are the songs which we hope all children will know and understand soon. There follows a partial list of selections:

*Reverently and Meekly Now
 We Give Thee But Thine Own
 My Tithing Gives Me Happiness
 An Angel From On High
 The Golden Plates
 Baptism (see p. 24)
 An Angel Came
 We Love Thy House, O God (see p. 23)
 This Is God's House
 The Sacrament
 While of These Emblems We Partake
 We Bow Our Heads (see p. 23)*

It is suggested that Junior Sunday School music directors concentrate on these and other sacred songs. There is a place for the seasonal and activity song, of course, but our prime responsibility is to teach the gospel. With children this can be accomplished most effectively through the medium of song, because all participate.

The following should be kept in mind as music is selected for use in the Junior Sunday School:

1. *Are the children the extremely young ones or an older group?*

Songs should not be too long for the smaller children. The older children, or the teacher, can sing the longer ones to the very young. Each age level was considered when the committee made the selection for the new book.

2. *Is the word content appropriate?*

Songs can be selected which correlate with, and reinforce, the lessons being taught, thus complementing the lesson; or, songs can "tie-in" with ward projects or activities, or even with classroom activities. It might be helpful for all teachers of the Junior Sunday School to meet together to go over the words of all the songs and indicate which are best for opening and closing exercises, which fit particular departmental lessons, etc. Many of the songs can be sung in the individual classes.

3. *Does the group understand the words, and thus the message of the song?*

4. *Does the group know the song well?*

In choosing a song for opening and closing exercises, those which are well known should be selected. There is spiritual satisfaction in active participation with an entire group. The opening and closing songs should help satisfy this need.

5. *How is the song best introduced?*

Stories, references to a lesson, ward activities, seasonal events, or by showing a picture or series of pictures—all comprise techniques which add variety and interest. There are many pictures in the picture packets for the Junior Sunday School which could supplement many of the songs in *The Children Sing*. See pictures and songs printed in this *Convention Instructor*, for example. It is recommended that teachers familiarize themselves with the new song book through teacher workshops. Learn the songs together, and make the most of this lovely new book.

As has been stated many times, new songs are best taught by rote in the Junior Sunday School. If any questions should arise regarding this technique, it is suggested that teachers consult the 1951 *Convention Instructor*, or the 1950 convention leaflet, where the procedure is outlined in detail.

IV. A Clincher and a Lift

These final few minutes of the convention may well be devoted to crystalizing a spiritual conviction which has been formulated during the responses of the day. A word of appreciation, thanks and gratitude is always in place. Volunteer workers carry into their assignments such a wonderful spirit—a spirit which transcends any thought of pay. In the hearts of such workers is an aspiration to excel yesterday's performance—an inspiration more worthy to serve Him in whose service we have all enlisted.

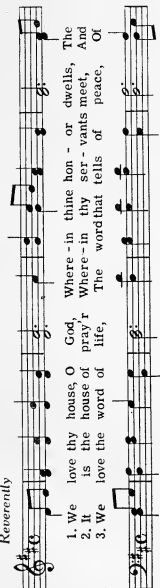
No. 59

We Love Thy House, O God

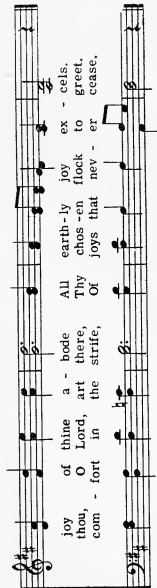
WILLIAM BULLOCK

LEROY J. ROBERTSON

Reverently



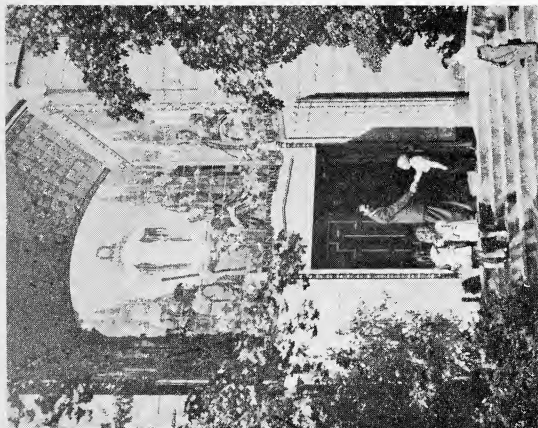
1. We love thy house, O God, Where-in thine hon - or dwells, The
 2. We love the house of pray'r Where-in thy ser - vants meet, And
 3. We love the word of life, The word that tells of peace, Of



joy of thine a - bode All earth-ly joy ex - cels.
 thou, O Lord, art there, Thy chos-en flock to greet.
 com - fort in the strife, Of joys that nev - er cease.



"WE BOW OUR HEADS"



"WE LOVE THY HOUSE, OH GOD"

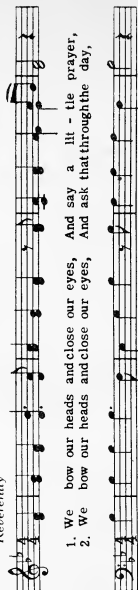
No. 86

We Bow Our Heads

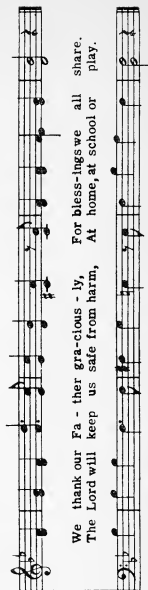
ANNA JOHNSON

ALEXANDER SCHREINER

Reverently



1. We bow our heads and close our eyes, And say a lit - tie prayer,
 2. We bow our heads and close our eyes, And ask that through the day,



We thank our Fa - ther gra - cious - ly, For bless - ings we all share,
 The Lord will keep us safe from harm, At home, at school or play.



BAPTISM A SPECIAL ORDINANCE



No. 66

WALLACE F. BENNETT

Baptism

TRACY Y. CANNON

Not too fast

1. I like my birth-days ev - 'ry one. Enoch brings a great-er joy to me. But
2. To be baptized as Je - sus was. By one who holds the priest-hood true. And
3. When hands are laid up - on my head. Then I'll receive the Ho - ly Ghost. Be

I can't wait up - til I'm eight. For then I'll be baptized you see.
thus I wait God's ho - ly laws. Is just the thing I want to do.
cause I'll do as Je - sus said, I'll get the bless-ing I want most.



1952 FACULTY MEETING LESSONS FOR THE DEVELOPMENT OF IN-SERVICE SUNDAY SCHOOL TEACHERS

"The faculty meeting should be conducted at least once each month in each ward or branch. It has a two-fold purpose: first, it is a teaching improvement meeting for teachers in service; and second, it is a business meeting for dealing specifically with problems concerning the conduct of Sunday School."

—The Sunday School Handbook, p. 62

The theme of this year's convention will be the theme, also, of faculty meeting topics for 1952. A brief outline of the twelve lessons is included with this article.

Not only in our own Church, but throughout the world, leaders who have the welfare of people and nations at heart are calling for a return to spirituality. Without this vital element, our civilization is plunging to disaster. Our progress in the mastery of the physical world is so great we command secrets with which our civilization and our world may be destroyed. Such knowledge, in the hands of evil men or of men whose sole desire is for wealth and power, can result only in the destruction of all we have gained through the long, upward climb of countless years. On the other hand, with a return of spirituality, the vast knowledge we have acquired can be put to constructive use for the betterment of mankind.

In the discovery and settlement of the New World, the truly great leaders were motivated by spirituality. In his diary, Columbus tells us that he was moved upon powerfully by the Holy Ghost in carrying out his great project. Our Pilgrim Fathers came to New England that they might worship God according to their own consciences. Many of the early explorers served, to the best of their knowledge and ability, the purposes of God. Our own beloved pioneers, under the inspired guidance of Brigham Young, sought only to find refuge from their persecutors, that they might live according to the restored gospel of Jesus Christ.

Should not we, as teachers and administrators in the Church of Jesus Christ of Latter-day Saints, take the lead in this matter? The Lord's work must go on. If we are not equal to the task, then surely He will find someone else to accomplish His purposes—to our everlasting loss and sorrow. It is said that one of the greatest torments that can come to a soul, in this life or in the hereafter, is to see the opportunities that were his, but which he would not see, or of which he did not take advantage.

Fellow Sunday School workers, the opportunity to help in the spiritual rejuvenation of this people is ours now!

The following topics have been selected for the twelve faculty meetings of 1952:

January: The Need of Spiritual Rejuvenation
(November INSTRUCTOR, 1951)

Evidence will be introduced from contemporary thought, both within and outside the Church, to show that our best minds are realizing the need for a return to spirituality.

February: How Spiritual Rejuvenation Can Be Achieved
(December INSTRUCTOR, 1951)

With the weakening of home training, and the removal of spiritual teaching from our day schools, more responsibility rests upon the Sunday School. This article will deal with general methods of fostering spirituality. More specific helps will be considered later.

March: Enlistment—Enrollment—Attendance
(January INSTRUCTOR, 1952)

Since the Sunday School cannot bring about a re-birth of spirituality unless members of the Church are present, this article will consider ways to increase our Sunday School membership.

April: Effective Presiding
(February INSTRUCTOR, 1952)

Successful presiding involves much more than merely announcing song numbers and names of those who participate. This article will consider opportunities for spiritual rejuvenation from the point of view of those who conduct our Sunday Schools.

May: Greeting Those Who Attend
(March INSTRUCTOR, 1952)

One of the most powerful natural wants of human beings is for recognition, for fellowship. In this article we shall explore possibilities of capitalizing on the satisfaction of this great human need.

June: Two-and-One-Half-Minute Talks
(April INSTRUCTOR, 1952)

Helpful suggestions and examples of what is being done with this significant part of our Sunday School program will be presented. This material will be in addition to that found elsewhere in this issue of THE INSTRUCTOR.

July: Music Fosters Spirituality

(May INSTRUCTOR, 1952)

The music department of each Sunday School plays a vital part in the degree of spirituality achieved. This month we shall turn the spot light on opportunities for more effective use of music in establishing spirituality.

August: Sacramental Service

(June INSTRUCTOR, 1952)

The sacramental service is one of our most sacred ordinances. It affords, also, one of the greatest opportunities for the practice of spirituality. This article will emphasize the sacredness and the purpose of this service.

Note: In the following lessons we shall consider four vital steps in spiritualized teaching:

September: A Wealth of Ideas

(July INSTRUCTOR, 1952)

Practical helps will be offered, that teachers may take advantage of simple methods of finding, clipping, and filing useful material.

October: Compelling Organization

(August INSTRUCTOR, 1952)

Simply pouring out a "wealth of ideas" is not enough if we would reach the goal of spiritual rejuvenation in our classes. Material must be so organized that even the casual listener sees the point and purpose of each lesson or series of lessons.

November: Enriching Illustration

(September INSTRUCTOR, 1952)

The Children of Israel, hundreds of years before the birth of our Savior, were given the two great laws: "Thou shalt love the Lord thy God. . . ." (Deut. 6:5); and ". . . thou shalt love thy neighbor as thyself." (Lev. 19:18) It was not until Jesus related a simple illustration, the Parable of the Good Samaritan, that the second of these laws became truly understood. This lesson will deal with the effective use of illustrations.

December: Dynamic Participation

(October INSTRUCTOR, 1952)

We learn only as we practice what is taught. In this lesson we shall try to show how to get "dynamic participation" from all members of the class. We shall consider active participation as the very climax of all Sunday School work.

Notes

Notes

Notes

DESERET SUNDAY SCHOOL GENERAL BOARD, OCTOBER 1951



George R. Hill



A. Hamer Reiser



David L. McKay



Wallace F. Bennett



Richard E. Folland



Adam S. Bennion



Inez Witbeck



Lucy G. Sperry



Marie Fox Felt



Gerrit de Jong, Jr.



Earl J. Glade



Don B. Colton



Thomas L. Martin



Wendell J. Ashton



Edith Ryberg



A. William Lund



Archibald F. Bennett



Kenneth S. Bennion



J. Holman Waters



H. Aldous Dixon



Leland H. Monson



Alexander Schreiner



Lorna Call Alder



Margaret Ipson



Nellie H. Kuhn



A. Parley Bates



William P. Miller



Ralph B. Keeler



Vernon J. LeeMaster



Claribel W. Aldous



Eva May Green



Melba Glade



Addie L. Swapp



W. Lowell Castleton



Henry Eyring



Carl J. Christensen



Hazel F. Young



Hazel W. Lewis



William E. Berrett



Lowell M. Durham



Florence S. Allen



Beth Hooper



Wilford M. Burton



Asahel D. Woodruff



James L. Barker



Reed H. Bradford



Evalyn Darger



Frank S. Wise



David A. Shand

WELCOME, WELCOME SABBATH MORNING

R. B. Baird

Ebenezer Beesley

1. Welcome, welcome, Sabbath morning,
Now we rest from every care;
Welcome, welcome is thy dawning,
Holy Sabbath, day of prayer.
Loving teachers kindly greet us
As we meet in Sunday School
Where they labor hard to teach us
By the Savior's golden rule.
Welcome, welcome, Sabbath morning,
Now we rest from every care;
Welcome welcome is thy dawning,
Holy Sabbath, day of prayer.
2. Hark! the Sabbath bells are ringing.
Hear the echoes all around;
List! the merry children singing!
What a pleasing, joyful sound!
Every tender note entreats us,
Bids us come, nor longer stay,
On our way the music greets us;
Hasten, hasten; come away.
Welcome, welcome, Sabbath morning,
Now we rest from every care;
Welcome, welcome is thy dawning,
Holy Sabbath, day of prayer.
3. Here we bow in meek devotion;
Here we sing God's holy praise;
Here our hearts, with fond emotion,
Seek to learn his holy ways.
From the books of revelation
We are taught while yet in youth.
Words of heavenly inspiration
Guide us in the path of truth.
Welcome, welcome, Sabbath morning,
Now we rest from every care;
Welcome, welcome is thy dawning,
Holy Sabbath, day of prayer.

SING WE NOW AT PARTING

George Manwaring Ebenezer Beesley

1. Sing we now at parting
One more strain of praise.
To our Heavenly Father
Sweetest songs we'll raise.
For his loving kindness,
For his tender care,
Let our songs of gladness
Rend this Sabbath air.
2. Praise him for his mercy;
Praise him for his love;
For unnumbered blessings
Praise the Lord above.
Let our happy voices
Still the notes prolong;
One alone is worthy
Of our sweetest song.
3. Jesus, our Redeemer,
Now our praises hear;
While we bow before thee,
Lend a listening ear.
Save us, Lord, from error;
Watch us day by day;
Help us now to serve thee
In a pleasing way.

THANKS FOR THE SABBATH SCHOOL

William Willes

James R. Murray

1. Thanks for the Sabbath School.
Hail to the day
When evil and error are fleeing away.
Thanks for our teachers who
labor with care
That we in the light of the gospel
may share.
Join in the jubilee; mingle in song;
Join in the joy of the Sabbath
School throng.
Great be the glory of those who do
right,
Who overcome evil, in good take
delight.
2. Now in the morning of life
let us try
Each virtue to cherish,
all vice to decry;
Strive with the noble in deeds
that exalt
And battle with energy each
childish fault.
Join in the jubilee; mingle in song;
Join in the joy of the Sabbath
School throng.
Great be the glory of those who do right,
Who overcome evil, in good take
delight.
3. May we endeavor through life's
devious way
To watch and be earnest;
true wisdom display;
Try to o'er-come each temptation and snare,
There-by full salvation eternally share.
Join in the jubilee; mingle in song;
Join in the joy of the Sabbath School
throng.
Great be the glory of those who do right,
Who overcome evil, in good take delight.

GOD BE WITH YOU

J. E. Rankin

W. G. Tomer

1. God be with you till we meet again;
By his counsels guide uphold you;
With his sheep securely fold you;
God be with you till we meet again.
Till we meet, till we meet,
Till we meet at Jesus' feet.
Till we meet, till we meet,
God be with you till we meet again.
2. God be with you till we meet again;
When life's perils thick confound you,
Put his arms unfailing round you;
God be with you till we meet again.
Till we meet, till we meet,
Till we meet at Jesus' feet.
Till we meet, till we meet,
God be with you till we meet again.
3. God be with you till we meet again;
Keep love's banner floating o'er you;
Smite deaths threatening wave before you;
God be with you till we meet again.
Till we meet, till we meet,
Till we meet at Jesus' feet,
Till we meet, till we meet,
God be with you till we meet again.